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Liturgy 1960

CHURCH LITURGY

FOR

EVANGELICAL LUTHERAN CONGREGATIONS

OF THE

UNALTERED AUGSBURG CONFESSION.

PUBLISHED BY THE

German Evangelical Lutheran Synod of Missouri, Ohio and other States.

Translated from the German.

ST. LOUIS, MO.:
CONCORDIA PUBLISHING HOUSE.

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SACRED MINISTERIAL ACTS.

Baptism of Infants.

To commence, the 4th and 5th verses of the hymn, "To God we now sing praises," are sung. (Or some other hymn.) During the singing of the second of these verses the minister steps forward to the altar and remains standing, facing the altar, until the close of the singing. At the same time the sponsors with the child to be baptized gather about the baptismal font. At the close of the singing the minister turns to the font and reads the following form:

Dearly Beloved in Christ! We hear every day from the Word of God, perceive it, also, by our own experience in life and death, that we from Adam's fall are all conceived and born in sins, wherein we would necessarily be condemned and lost forever under the wrath of God, had we not been delivered from them by the only begotten Son of God, our dear Lord Jesus Christ.

This present child, also, is in its nature poisoned and polluted with the same sin as we, whence it also would necessarily be and remain subject to eternal death and damnation. But God, the Father of all grace and mercy, has promised and sent His Son Christ to the whole world, and, therefore, no less to little children than to grown persons. Moreover, this our Lord Jesus Christ has borne the sins of the whole world, and has redeemed and saved from sin, death, and damnation poor little children no less than grown persons, and has commanded to bring them to Him, to be blessed. He also most graciously receives them, and promises them the kingdom of heaven.

Do you, therefore, also for Christian love earnestly remember this present poor little child before God

the Lord, present it to Christ our Lord, join your prayers in its behalf for the forgiveness of sins, and that it, too, may be received into the kingdom of grace and salvation, undoubtedly trusting that our dear Lord Jesus Christ will graciously accept of you such your work of love, done to the poor little child, and that He will also certainly hear your prayer, since He himself has *commanded* to bring little children to Him, and has *promised* to receive them into His kingdom.

And since in baptism there is Christ, our Lord's, will and command which He has given to His beloved disciples, when He says in the last chapter of Matthew: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and also His comforting promise which He added thereto in the last chapter of Mark: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned: therefore these two things, God's command and promise, ought to be the reason of your bringing this little child hither to this blessed baptism that it might be baptized in the name of God.

Do you, therefore, listen attentively and mind diligently both the prayers and the divine Word.

Receive the sign of the holy cross both on forehead † and breast †.

Let us pray:

Almighty eternal God, Father of our Lord Jesus Christ, I call upon Thee for this N.,* Thy servant,

* Here the full given name of the child is stated, and if there be several, the full given name of each, putting "and" between.

who asks for the gift of Thy baptism and desires Thy everlasting grace through spiritual regeneration. Receive him (her), O Lord, and as Thou hast said: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; so give now the good thing unto him (her) who asks, and open the gate unto him (her) who knocks, that he (she) may obtain the eternal blessing of this heavenly washing and receive the promised kingdom of Thy giving, through Christ, our Lord. Amen.

Let us pray furthermore:

Almighty and eternal God, who according to Thy strict justice didst condemn the unbelieving world by the flood, and according to Thy great mercy didst save faithful Noah and seven others with him; who didst drown obdurate Pharaoh with all his host in the Red Sea and didst lead Israel, Thy people, through it on dry ground, thereby signifying and prefiguring this washing of Thy holy baptism; who also by the baptism of Thy well beloved child, our Lord Jesus Christ, didst sanctify and ordain Jordan and all waters for a saving flood and an abundant washing away of sin:

We beseech Thee through this Thy infinite mercy, that Thou wilt graciously look upon this N. and bless him (her) with true faith in the Spirit, so that both all that he (she) has of Adam by birth and himself (herself) added thereto, may by this saving flood be drowned in him (her) and perish, and being separated from the number of the unbelieving, he (she) may be kept dry and safe in the holy ark of the Christian Church, may ever serve Thy name fervent in spirit, joyful in hope, that together with all be-

lievers he (she) may become worthy of Thy promise of obtaining eternal life, through Jesus Christ, our Lord. Amen.*

Let us hear the holy Gospel of St. Mark:

And they brought young children to Jesus, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you: Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Admonition to the Sponsors.

Furthermore I remind you who are acting here at this baptism in the place of the child, of your duty from Christian love, if it should happen according to the will of Almighty God (which, however, His grace may prevent), that it be deprived of its parents before arriving at the full use of its reason, to faithfully and diligently instruct it:

In the first place, in the Holy Ten Commandments, that it may well learn to know from them both its sin and the will of God;

In the second place, in the Christian Creed, that it may know where it shall seek help and grace in order to live according to its faith and God's will;

In the third place, in the Lord's Prayer, that it may call upon and ask God for grace to lead a Christian life and resist Satan;

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* Here, in some parts of the Ev. Luth. Church, exorcism is used, with following words: "I adjure thee, thou impure spirit, by the name of the Father †, and of the Son †, and of the Holy Ghost †, that thou go out of and depart from this servant of Jesus Christ. Amen."

In the fourth place, do also remind it of its Holy Baptism, that is, of the covenant it is now here making with God Father, Son, and Holy Ghost, that it may receive comfort therefrom in every temptation, anguish, and trouble against that vexatious spirit, the devil, against the world and its own flesh;

In the fifth place, of the most venerable Sacrament of the Altar, that is, of the true body and blood of Jesus Christ, what it is and for what purpose it has been instituted;

In the sixth place, of Confession and Absolution, that it may know, when by reason of the weakness of its corrupted flesh and blood it again after baptism falls in sin, how to get rid of it, comfort itself, and strengthen its faith, until God fulfills in it what He now begins in the baptismal covenant, and it be saved therein.

This, then, you intend to do freely and willingly?

Answer: "We do."

May God, our dear Lord, grant us this, and with His grace fulfill what we cannot do.

Now, in order that our dear Lord and Savior Jesus Christ who is come into the world to seek and save poor sinners, may receive into His grace this present child also, may embrace it, bless it, lay His divine hand upon it, graciously grant it the Holy Ghost, true faith and everlasting life: we will furthermore offer it to Him, by saying the Lord's Prayer with faith and devotion; we shall, therefore, kneel down together and pray:*

Our Father who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on

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* Here the minister shall lay his hand upon the child.

earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Lord preserve thy going out and thy coming in from this time forth and even † for evermore. Amen.

Then the minister shall make the child renounce the devil through its sponsors, saying:

N. Dost thou renounce the devil?

Answer: "I do."

And all his works?

Answer: "I do."

And all his pomp?

Answer: "I do."

N. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

Answer: "I do."

N. Dost thou believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead?

Answer: "I do."

N. Dost thou believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting?

Answer: "I do."

N. Wilt thou be baptized?*

Answer: "I will."

Here the minister takes the child into his left arm, so that the child's head may rest in his left hand; then he three times pours a handful of water on the same, while he says the following words:

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. † Amen.

Hereupon the chrisom-cloth is spread over the child, and the minister, with laying on of hands, says:

The Almighty God and Father of our Lord Jesus Christ who has regenerated thee by the water and the Holy Ghost and has forgiven thee all thy sins, strengthen thee with His grace unto everlasting life, Amen.

Peace be with thee. † Amen.

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* If more than one child is to be baptized, all the questions are to be answered at the same time by all the sponsors; the last question, however, is to be put to each child separately, whereupon it is immediately baptized, and the closing blessing pronounced over it; then the others follow in their order in the same manner.

Attestation of Baptism

Administered in Case of Necessity by a Lay Person.

Dear Christian friends! Since we are all born in sin under the wrath of God to eternal death and damnation, and have no other means by which to become rid of sin, justified before God, and saved, except through our only Mediator and Savior Jesus Christ; and since this present child is subject to such misery: I ask you whether it has been brought to Christ, the Lord, and incorporated in Him through baptism or no?

In case the answer be given:

"Yes,"

The minister shall ask again:

By whom was it baptized, and who was present?

If some one say:

N. N. were present, and this person baptized the child;

Then the minister shall ask:

Did you call upon the name of the Lord and pray?

If the answer be given:

Yes: we did call upon God and say the Lord's Prayer;

He shall ask again:

What did you use in baptizing?

If it be answered:

Water,

He shall ask:

With what words did you baptize?

If they then say:

With these words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;

He shall ask again:

Are you sure that you did use the words according to Christ's command?

And if they answer:

Yes: we know;

He finally shall ask:

What name has been given to the child?

If the answer be given:

N. or N. N.;

He shall say:

Now my dear friends, as you did all this in the name and upon the command of God, our dear Lord, I declare that you did right and well, since the poor children are in need of grace, and our Lord Jesus Christ does not deny them the same, but with the utmost kindness calls them thereto, as it is testified by the following text of the Holy Gospel, written by the Evangelist Mark in the 10th chapter.

And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I

say unto you: Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And because we are assured and certain from these words of our Lord Christ that this child has also been received into the kingdom of grace, we will pray that it may be kept steadfast therein unto everlasting salvation.

Let us pray:

Almighty God and Father of our dear Lord Jesus Christ, who by the water and the Holy Spirit hast regenerated this child, and forgiven it all its sins, strengthen it now with Thy grace, augment in it Thy Holy Spirit, that it may grow blessed in body and soul and increase in the new godly life to which Thou hast born it anew; and grant to its parents and to us all, that to this end we be faithful and blessed servants of Thine in ministering to this child, so that by it and by us all Thy holy name be sanctified more and more and Thy kingdom be enlarged, through our Lord Jesus Christ. Amen.

Or more briefly:

The Almighty God and Father of our Lord Jesus Christ who has regenerated thee by the water and the Holy Ghost and has forgiven thee all thy sins, strengthen thee with His grace unto everlasting life. Amen.

Our Father who art, etc.

Peace be with thee. † Amen.

Baptism of Adults.

After having addressed the persons present with some words suiting the occasion and having examined the person to be baptized in the principal parts of the Christian doctrine, the minister continues as follows:

Now, in order that this present person be strengthened in faith through the Holy Ghost and through the washing of regeneration, that he (she) may be able earnestly to withstand the wicked foe in life and death and always carry the blessed victory, we will attentively and sincerely thus pray together in the name of Jesus:

Gracious and merciful God and Father, great is Thy goodness, unsearchable Thy wisdom, and unmeasurable Thy omnipotence. We praise and glorify Thee for all Thy goodness and wonders that Thou hast done and art still doing among us. Thou hast created man in glory after Thy image, and when he had fallen into sin and thus lost his glory, Thou according to the exceeding riches of Thy love, hast given him Jesus Christ, the son of Thy love, for a Redeemer and Savior, that through Him all men might be saved. And that they all might come unto the knowledge of Thy heavenly truth and wisdom, the Spirit of Thy mouth has called all nations through the Gospel, wherefore Thou castest out no one who obeys and comes to Thee. Moreover, Thou hast ordained the Holy Sacraments as wholesome means of grace unto our salvation. O Lord, Thy grace that Thou showest unto us poor and miserable men, is so great that we can never sufficiently thank Thee for it.

And unto this Thy unmerited grace and unbounded mercy alone this Thy present servant also, having sprung from jewish (pagan, etc.) parents, owes the salvation of his (her) soul from perdition. Aforetime he (she) was without Christ, alien and stranger from the spiritual commonwealth of Israel and was, therefore, on account of his (her) sins in an utterly wretched condition. But now, having by Thy wonderful goodness been converted and united with Christ through faith, he (she) is made nigh. Thy good Spirit has illumined him (her) through the Gospel and has given him (her) the knowledge of salvation, by the remission of his (her) sins, so that he (she) now sees what he (she) did not see before, nor could have seen of his (her) own powers. For he (she) knows his (her) Jesus, the benefits of whom he (she) esteems his (her) salvation. From the bottom of his (her) heart he (she) trusts alone in the precious redemption that is in Christ Jesus. He (she) rejoices in this his (her) Savior and the glory he (she) has in Him through faith, which by Thy Holy Word, this means of grace, has already been wrought in him (her). He (she), therefore, sincerely praises Thy wonderful goodness.

But it has been Thy good pleasure, O allwise and holy God, moreover to ordain for man's salvation another means of grace which is the blessed Holy Baptism, for Thy Word says: Go ye into all the world and teach all nations, baptizing them; and again: He that believeth and is baptized, shall be saved. We thus know from Thy Holy Word that not only young babes and sucklings, and new born children, but also grown persons are in fact to be baptized. Hence this Thy present servant and, together with him (her), we all who are assembled here, beseech, O Father, Thy boundless goodness

that in him (her) who obeys Thy holy order, Thou wouldst by Holy Baptism graciously increase, strengthen, and confirm all the good things Thou hast already wrought and begun through Thy holy and powerful Word, the incorruptible seed of blessed regeneration. Stablish his (her) faith in him (her), O God, increase his (her) hope, render fervent his (her) love. Shed abundantly on him (her) the gifts of Thy Spirit, so that having once been made a partaker of Christ, he (she) may remain steadfast unto the end in the godliness, begun in Christ; may strive against flesh and blood, Satan and world; and may war a good warfare unto his (her) end. Make him (her) continue firm and immoveable in Thy covenant, and let Thy peace which passeth all understanding, keep his (her) heart and mind through Christ Jesus. Grant him (her) graciously, that he (she) may never, as some do, put away faith and good conscience, thus making shipwreck concerning faith; but have him (her) kept by Thy power through faith unto salvation, so as to finally receive the end of his (her) faith, even the salvation of his (her) soul.

This we pray Thee for the sake of Thy dear Son who has said: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Let, then, this Thy servant receive what he (she) asketh, and find what he (she) seeketh. And as Thou hast of unmerited goodness opened unto him (her) the door of Thy kingdom of grace, so finally also open to him (her) and to us all the door of eternal glory. Amen.

Let us pray furthermore:

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on

earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The following questions are then put to the person to be baptized:

N. Dost thou renounce the devil?

Answer: "I do."

And all his works?

Answer: "I do."

And all his pomp, in particular the unbelief and blasphemies of the Jews (pagans, Unitarians, and so-called Liberal Christians)? (The gross and perilous errors and enthusiasm of the Anabaptists?)

Answer: "I do."

Dost thou believe in God the Father?

Answer:

"Yes: I believe in God the Father Almighty, Maker of heaven and earth."

Dost thou believe in God the Son?

Answer:

"Yes: I believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead."

Dost thou believe in the Holy Ghost?

Answer:

"Yes: I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

Wilt thou then steadfastly continue in this thy apostolic faith?

Answer:

"Yes: by the help of the Holy Ghost I will continue therein unto my end."

Thou knowest that a Christian ought not only to believe, but also to be baptized; art thou not baptized as yet?

Answer: "I am not."

Whence, then, hast thou obtained faith, being not yet baptized?

Answer:

"The Holy Ghost has wrought it in me, when I was instructed out of the gospel."

But dost thou desire also to be baptized?

Answer: "Yes: I sincerely desire it."

But why and to what end dost thou now desire to be baptized?

Answer:

"For the strengthening and confirmation of my faith, and for a greater assurance of my salvation which I already have through faith."

How and in what wise dost thou desire to be baptized?

Answer:

"As Christ, my Lord, has commanded it: In the name of the Father, and of the Son, and of the Holy Ghost."

But how dost thou intend to conduct thyself after baptism?

Answer:

"By the help of the Holy Ghost I will daily be dead unto sins and evil lusts, increase in godliness, and more and more conform my life to the Ten Commandments of God."

Here the person to be baptized, approaches, holding his head over the font, and the minister, baptizing him, says:

N. N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. † Amen.

He then adds:

The Almighty God and Father of our Lord Jesus Christ, who hath given thee the Holy Ghost and salvation in faith, and now hath confirmed this great gift through baptism, strengthen and keep thee with His grace unto everlasting life, and preserve thy going out and thy coming in from this time forth and even for evermore. Amen.

Peace be with thee † and with us all. Amen.

Hereupon the hymn: "To God we now sing praises," etc., or some other one, may be sung, which is succeeded by the following

COLLECT.

Almighty God, dear heavenly Father, we give praise and thanks unto Thee, that Thou graciously preservest and increasest Thy church, and hast given to it this Thy servant, and granted that he (she) by

Thy Holy Word and Baptism, being incorporated in Thy dear Son, our Lord and Savior Jesus Christ, has become Thy child and heir of all the good things of heaven. We heartily pray Thee, that Thou with fatherly love wouldst keep him (her) in the salvation he (she) has obtained, and grant him (her) the grace to richly increase in true faith and godliness in Thy Christian Church, to continue to grow in Christ, our common head, and come unto a perfect man in all wisdom, holiness, and righteousness; not to suffer himself (herself) to be led from the confessed truth, either by false doctrine, or worldly and fleshly lusts; that he (she) may finally receive the promised inheritance with all the saints, through Jesus Christ, Thy beloved Son, our Lord. Amen.

To conclude, the usual benediction follows:

The Lord bless thee and keep thee!

The Lord make His face shine upon thee, and be gracious unto thee!

The Lord lift up His countenance upon thee, and give thee peace. † Amen.

Confirmation.

Christian confirmation is held in the Church in behalf of the Catechism and of prayer, in order that the dear young people be instructed in their Christian faith, be examined in the Catechism, and, to avoid danger and scandal, not be admitted to the most venerable Sacraments without understanding: but that, they having learnt the Catechism, we may pray over them with the whole congregation, call upon God over them with laying on of hands, and pronounce the blessing over them; whereby, then, they are confirmed in their Christian faith and receive testimony of their baptism, that they may know how to comfort themselves with their baptism against the devil, and remember that they shall live before God in true faith, in holiness and righteousness. Thus Jacob, the Patriarch, blessed the children of his son Joseph with particular words and ceremonies. Gen. 48. The blessing given in confirmation should be dwelt upon. Likewise did the holy apostles send Peter and John into Samaria, that they should call upon God, the Lord, over the young Christians with prayer and laying on of hands, that God might enlighten, strengthen, and fill them with His Holy Ghost, that they might be steadfast in their Christian faith against the devil, against the world, and their own flesh which is corrupted and poisoned with sin. This custom the dear fathers before popery followed, and first diligently taught the young Christians the Catechism and Christian faith before admitting them to the most venerable Sacraments. But when they knew the principal parts of the Christian doctrine, so that they were able to examine themselves, according to the command of St. Paul 1 Cor. 11., they brought the same before the whole congregation, and called upon God over them that He would through His Spirit keep them in the true knowledge of Jesus Christ. This Christian wholesome work Antichrist in the Roman Church has totally perverted and corrupted; he has utterly neglected teaching the Catechism, and in the meantime practised his jugglery with consecrated oil, strokes on the

cheeks, etc., so that there were many thousand men in popedom who knew nothing of the Ten Commandments, of the Creed, of the Lord's Prayer, etc. From this God has delivered us through the light of the Gospel.

THE ACT OF CONFIRMATION.

After the singing of: "Come, Holy Spirit," etc., or of some other suitable hymn, the minister steps forward to the altar, and for an introduction to the examination to be held with those who are to be confirmed, briefly addresses the congregation in words of the following import:

Beloved in Christ the Lord! Among the people of God there was the usage that those children who were as yet unable to speak, were received to the grace of God in Christian communion — by circumcision in the Old Testament, and by Holy Baptism in the New Testament; but subsequently when they had been instructed in their faith, that they then should make confession of it before the congregation, and yield themselves to obeying God and His church; whereupon they were confirmed among God's people in the Old Testament by means of sacrifices together with prayer and the promise of divine grace, in the New Testament, however, by the laying on of hands and by the Lord's Supper together with sincere prayer; as our Lord Jesus Christ Himself by laying on of hands and by His divine blessing confirmed the children who were brought to Him by their parents. Mark 10. Moreover, Christ, the Lord, Luke 2., when He in the twelfth year of His age had been led by His parents into the temple, Himself made public confession of faith, and responded so piously and gloriously to the questions put that all who heard Him, were astonished at His understanding and answers. Afterwards also at the time of the apostles a like usage was observed, as may be seen Acts 8, 14. 15. 19.

Accordingly, these children, heirs in Christ together with us, having in their childhood by Holy Baptism been planted in Christ, the Lord, and His Holy Church—now also appear here, and having been led to the knowledge of Christian doctrine and godliness, sincerely desire to be more completely, abundantly, and closely united with both our and their Savior Christ Jesus and His holy Church, that is, by the oral partaking of the body and blood of Jesus Christ.

Let us, therefore, at present hear them only make some confession of their faith, in which they up to this time have been sufficiently examined, instructed and admonished by the ministers of the Church, and then let us remind them of it again, and with our united devout prayer make intercession for them to our faithful God. May God prosper us in this with His grace and blessing.

Here follows an examination of the children, for the purpose of setting forth that even the weakest among them have comprehended the Christian doctrine of the Catechism so far, as to be able to examine themselves when they desire to partake of the Lord's Supper. This examination is followed by a short hymn and an address to the catechumens, and, if possible, a song by them, at the close of which the minister may address the children, standing before the altar, in the following way:

Dear children! Soon after your birth, in tender age, you were baptized. At this your baptism you made a covenant with God Father, Son, and Holy Ghost, and promised therein that you would have nothing to do with the devil, his pomp, will and works; on the contrary, you vowed to your Creator, Redeemer and Comforter to be His own, to live under Him in His kingdom, and to serve Him in holiness and righteousness before Him. Since, however, you, on account of your infancy, were unable to make this vow yourselves, your sponsors did

speak and promise before God and His servant in your stead. But as you have now so far advanced in years and knowledge, that you are able to somewhat understand and comprehend the covenant of baptism made by you, you must, before being admitted to the Lord's Supper, yourselves speak and promise, and renew this precious baptismal covenant made with God. And now, my dearest, well beloved children, there has come that blessed time for publicly and with your own lips dedicating yourselves to the Lord as to your God, to be wholly His own in body and soul, for time and eternity; and for promising the same with a solemn oath. Now, then, lift up your hearts with me to the God of all grace, and joyfully and confidently with clear and full voice give answer to what I now shall ask you in the name of the Lord and in His stead, as a minister of His Holy Church.

1. Are you resolved now to renew and confirm the covenant which by your sponsors you once made with the Triune God in your baptism?

Answer: "We are."

2. I ask you then: Do you again renounce the devil, all his works, and all his pomp?

Answer: "We do."

3. Do you believe in God the Father?

Answer:

"Yes: we believe in God the Father Almighty, Maker of heaven and earth."

4. Do you believe in God the Son?

Answer:

"Yes: we believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost,

born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead."

5. Do you believe in God the Holy Ghost?

Answer:

"Yes: we believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting."

6. Is it your will to be members of the Evangelical Lutheran Church?

Answer: "It is."

7. Do you hold all the canonical books of the holy scriptures of the Old and New Testaments to be God's revealed Word, and do you hold the doctrine of the Evangelical Lutheran Church, drawn from these books, as you have learned to know it from the Small Catechism of the blessed Dr. Martin Luther, to be the only correct one?

Answer: "We do."

8. And do you also intend to continue in the confession of this church, and suffer all, even death, rather than fall away from it?

Answer: "We do so intend, with the help of God."

9. Finally, do you intend to faithfully conform all your life to the rule of the divine Word, to walk as it becometh the Gospel of Christ, and in faith, word, and deed remain true to the Triune God unto death?

Answer: "We do so intend, by the grace of God."

What you now have confessed and solemnly promised here before God and these present witnesses, now promise at the Lord's altar also by giving your hand and, kneeling, receive His blessing.

The children successively step forward to the hassock before the altar and, giving the minister their hand, stating their principal given name and surname (just loud enough for the minister to understand them), kneel down, whereupon the minister, laying on his hand, says:

N. N. God, the Father of our Lord Jesus Christ, give you His Holy Spirit, the Spirit of wisdom and knowledge, of grace and prayer, of power and strength, of sanctification and the fear of God.

(*Here is added a scripture passage, given the child as a memorial of confirmation.*)

All the children being confirmed, the minister says:

In virtue of this your voluntary public confession and express promise, I, an ordained minister of Jesus Christ and His Holy Church, declare you all to be members of the Evangelical Lutheran Church, and invite you to partake of all its privileges, goods, and blessings, for your temporal and eternal salvation, in the name of God the Father, and of God the Son, and of God the Holy Ghost. Amen.

The Lord bless you and keep you!

The Lord make His face shine upon you, and be gracious unto you!

The Lord lift up His countenance upon you, and give you peace. † Amen.

The congregation is then addressed in this or any other way:

As to us, however, dear friends in Christ, it behooves us jointly and severally, because it is God the Lord alone who worketh both to will and to do of His good pleasure, to sincerely call upon Him for

these tender members of this Christian church, that He also may confirm and perform the good work which He has begun in them, through His Holy Spirit. Let us, therefore, kneel down together and unanimously pray in true faith:

Almighty merciful God, heavenly Father, who alone beginnest, confirmest, and performest in us every good thing, we pray Thee for these children whom Thou hast given to Thy church and regenerated through Holy Baptism, and whom Thou hast so far illumined that they themselves know Thy grace and goodness, and their redemption in Christ, Thy dear Son, our Lord, and have confessed it before Thy church: strengthen this Thy work which Thou hast begun in them, increase in them the gift of Thy Holy Spirit, that they may be steadfast in Thy church, and in true faith and in obedience to Thy Holy Gospel, and remain constant to their end, and not suffer themselves to be led from the confessed truth either by false doctrine, or fleshly lust, or the deceit of the world. Grant them that they to all Thy pleasure continue to grow in Christ, Thy Son, our common head, and come unto a perfect man in all wisdom, holiness, and righteousness, so that Thou and Thy dear Son, our Lord, together with the Holy Ghost, one true God, may more and more perfectly be known, heartily loved, and fruitfully praised and glorified by them in all their conversation in word and deed, through our Lord Jesus Christ. Amen.

Our Father who art in heaven, etc.

Hereupon the usual benediction is pronounced over the whole congregation and the closing verse sung: "Let me be Thine forever."

Solemnization of Marriage.

Dearly Beloved in Christ! Since you desire, after God's ordinance, to enter into the holy estate of matrimony, which consists in your free and sincere mutual consent, it is necessary that you publicly by outward words and tokens, in the presence of the Christian congregation, who are to be witnesses of your matrimonial estate, make manifest the sincere intent you both have.

I, therefore, ask you N.: Will you have this present N. to your wedded wife, love her, honor her, nourish and govern her, and never forsake her, so long as you both shall live?

So answer: "I will."

Likewise I ask you N.: Will you have this present N. to your wedded husband, love him, honor him, follow and obey him, and never forsake him, so long as you both shall live?

So answer: "I will."

Then join your right hands.

Here rings may be given. Then the minister shall lay his hand upon theirs, saying:

What God hath joined together, let no man put asunder.

Forasmuch as N. and N. have consented together in holy wedlock, and publicly witnessed the same here before God and the world, and thereto have joined their hands (and given rings): I pronounce

that they are man and wife, in the name of God the Father, and of the Son, and of the Holy Ghost. † Amen.

Admonition.

You both having now in the name of God entered into the holy estate of matrimony, in order not to begin it in ignorance of the divine Word, like unbelievers,

In the first place, hear from the Word of God, how the estate of matrimony was blessed and instituted by God; for thus it is written in the first book of Moses, in the second chapter:

And the Lord God said: It is not good that the man should be alone; I will make him an helpmeet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said: This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

In the second place, hear also God's command, how you are mutually to conduct yourselves.

Thus says St. Paul: Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and He is the savior of the body. Therefore as the Church is subject unto Christ, so let the wives be unto their own husbands in everything.

In the third place, hear the blessing with which our Lord God has blessed the matrimonial estate.

For thus it is written: God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God saw every thing that He had made, and behold, it was very good. Therefore Salomo also says: Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord.

In the fourth place, hear also what is said of the cross that God has laid upon the matrimonial estate.

Thus God said to the woman: I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam God said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for

thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

In the fifth place, our comfort and support under the cross should be noted, since our Lord Jesus Christ has taken sin, on whose account man is burdened with the cross, upon Himself; He has atoned for it, and also through His cross blessed and sanctified the cross of those who believe on Him.

The Psalm, therefore, says of the man: Blessed is everyone that feareth the Lord; that walketh in His ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel.

Now that God, the Lord, be praised by your matrimony, and that you may have God's blessing and assistance in it, kneel down, call upon God and pray with me thus:

Lord God, who didst create *man* and *wife* and didst destine them for matrimony, and, moreover, bless them with fruit of the body, and didst signify therein the mystery (of the spiritual union) of Thy Son Jesus Christ and the Church, His bride: we beseech Thy infinite goodness, that Thou wouldst not

permit Thy creation, ordinance and blessing to be disturbed or corrupted, but wouldst graciously preserve them with us, through Jesus Christ, our Lord. Amen.

(*With laying on of hands.*)

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Lord bless you and keep you!

The Lord make His face shine upon you, and be gracious unto you!

The Lord lift up His countenance upon you, and give you peace. † Amen.

The Communion of the Sick.

When the minister is called to a sick person to administer to him the Holy Sacrament, he shall instruct him out of the Word of God, and comfort him on this wise:

Dear Friend! since our Lord God has visited you with bodily infirmity, you must, in order to commit it to the will of God, know:

In the first place: That such bodily infirmity is caused by God the Lord to come upon us for no other reason than for the sake of sin alone, and that original sin, transmitted to us by Adam, carries with it death, and everything belonging to the kingdom of death, as, infirmities, diseases, misery, and wretchedness. For if we had remained without sin, death could not have prevailed upon us, much less any other affliction.

In the second place: Lest we despair in our sins, diseases, and all manner of temptations, even in anguish and agony of death, the Holy Gospel teaches us that Christ, the Son of God, will deliver and save us from our sins, if we believe in His promise. And this is done in two ways: first, here upon earth, He cleanses our heart and conscience by faith through the Gospel and the Holy Sacraments; then, when our conscience has been thus cleansed from sins and reconciled to God the Father through faith, sin must also be purged and taken away from our substance and nature; and we finally, being cleansed from all sins, become perfect in godly righteousness and purity, in which we are to live with God in eternity.

In the third place: That this may be done in us, God, our dear Lord, sends diseases, even death unto us, not as if He were angry with us and meant to destroy us, but out of His great mercies, because He desires to lead us to true repentance and faith in this life, and finally to deliver us from sin that still besets us, and from all evil, both bodily and spiritual; as the Holy Scriptures testify. For thus St. Paul says 1 Cor. 11.: When we are judged, we are chastened of the Lord, that we should not be condemned with the world. As also to the Romans 8th chapter: All things work together for good to them, that love God, and nothing shall be able to separate them from the love of God in Christ Jesus, neither fire, sword, hunger, death, nor life.

In the fourth place: Since this is a truth; and since you have been most certainly assured out of the Holy Gospel, preached to you through the mouth of the Son of God, our Lord Jesus Christ, and verified by His death and resurrection, that all your sins have been put away from you upon Christ, yea, also from Christ are taken away, every one of them, and destroyed forever; And since thus in the sight of God there is no more ground left for wrath and condemnation, but only grace, comfort, life, and salvation for the believers; And since then God, our dear Lord, now looks upon you not as upon a wicked, condemned sinner, born of Adam, but as upon a perfectly just, holy, dear child in Christ, in whose righteousness and life you, in believing it, shall live and be saved eternally, as certainly and truly as He has borne the wrath of God, and has died not in His own sins, but in yours: Do then give heed and receive comfort in such grace, and be assured that sin, God's judgment, death, and hell have no longer anything to do with you; but Christ, the only Lamb of God,

bears them, who has not only taken them upon Himself, but also overcome them by Himself and destroyed them forever. Through and in this your Lord Jesus Christ, therefore, you shall confidently expect of God the Father every grace and comfort, redemption and salvation, and in this comforting confidence you shall give yourself to His gracious will and say: The Lord is my light, whom shall I fear? My Father in heaven, Thy will be done. Into Thy hands I commend my spirit. Amen.

Hereupon you shall now, my dear brother, lift up your heart to the heavenly Father, and make confession, and then receive the holy absolution and the most sacred Sacrament unto life eternal.

Persons present now withdraw for a moment. Very weak persons may make confession by briefly answering short questions. The diseased person may also without officiousness be asked, whether there be anything in particular troubling his conscience, etc. If preferred, the following confession may be read to him, he being made to repeat it aloud word by word, and, finally, being asked, whether this be his sincere confession; whereupon, he having affirmed this, absolution follows.

Confession.

O Almighty God, merciful Father, I, a poor, miserable sinner, confess unto Thee all my sins and iniquities with which I have ever offended Thee and justly deserved Thy punishment in time and eternity; but I am heartily sorry for them and greatly repent of them, and I pray Thee by Thy boundless mercy, and by the holy, innocent, bitter suffering and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor sinful being. Amen.

Absolution.

Upon this thy confession, I, by virtue of my office, as a called and ordained servant of the Word, an-

nounce unto thee the grace of God, and in the stead and by the command of my Lord Jesus Christ, I forgive thee all thy sins, in the name of God † the Father, God † the Son, God † the Holy Ghost. Amen.

The sick person being thus instructed from the Word of God and comforted with the word of absolution, the table being decently arranged and furnished with bread and wine for the Holy Sacrament, the minister reads to him a selected consolatory Psalm, for example, Psalm 25th:

1. Unto Thee, O Lord, do I lift up my soul.
2. O my God, I trust in Thee: let me not be ashamed, let not mine enemies triumph over me.
3. Yea, let none that wait on Thee be ashamed: let them be ashamed which transgress without cause.
4. Show me Thy ways, O Lord, teach me Thy paths.
5. Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day.
6. Remember, O Lord, Thy tender mercies and Thy loving kindness; for they have been ever of old.
7. Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me for Thy goodness' sake, O Lord.
8. Good and upright is the Lord: therefore will He teach sinners in the way.
9. The meek will He guide in judgment: and the meek will He teach His way.
10. All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies.
11. For Thy name's sake, O Lord, pardon mine iniquity; for it is great.
12. What man is he that feareth the Lord? him shall He teach in the way that he shall choose.
13. His soul shall dwell at ease; and his seed shall inherit the earth.

14. The secret of the Lord is with them that fear Him; and He will show them His covenant.

15. Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net.

16. Turn Thee unto me, and have mercy upon me; for I am desolate and afflicted.

17. The troubles of my heart are enlarged: O bring Thou me out of my distresses.

18. Look upon mine affliction and my pain; and forgive all my sins.

19. Consider mine enemies; for they are many; and they hate me with cruel hatred.

20. O keep my soul, and deliver me: let me not be ashamed; for I put my trust in Thee.

21. Let integrity and uprightness preserve me; for I wait on Thee.

22. Redeem Israel, O God, out of all his troubles.

If preferred, a shorter Psalm may be read, e. g., Ps. 130.: *"Out of the depth," etc. After the Psalm a comforting passage from the Gospel may be read to the sick person, as, John* 3.:

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Or, John 6th:

All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent me. And

this is the Father's will which hath sent me, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him, may have everlasting life; and I will raise him up at the last day.

Or simply the Christian Creed may be read to the sick person:

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Let us pray: Our Father, who art in heaven, etc.

Hereupon the minister shall pronounce the words of the testament:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He broke it, and gave it to His disciples, and said, Take, eat; this is my body, which is given for you: this do, in remembrance of me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this cup is the new testament in my blood, which is shed for you for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

Then, administering the body of the Lord to the sick person, he shall say:

Take and eat; this is the true body of our Lord Jesus Christ, given into death for thy sins; this strengthen and preserve thee in the true faith unto life eternal. Amen.

Then, administering to him the blood of the Lord, he shall say:

Take and drink; this is the true blood of our Lord Jesus Christ, shed for the remission of thy sins; this strengthen and preserve thee in the true faith unto life eternal. Amen.

Upon this let the minister say Psalm 117*th with the sick person:*

Let us give thanks to the Lord God and pray:

O praise the Lord, all ye nations: praise Him, all ye people.

For His merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

Let us pray furthermore: I thank Thee, O Lord, Almighty God, that Thou hast refreshed me by this wholesome gift, and I beseech Thy mercy, that Thou wouldst cause it to redound in strong faith toward Thee, in fervent love toward my neighbor, and in christian patience under cross and affliction, in constant hope, and also in assurance of my salvation, through Jesus Christ, Thy Son, our Lord. Amen.

Here a Psalm may be said, e. g., Psalm 103*d:*

1. Bless the Lord, O my soul: and all that is within me, bless His holy name.

2. Bless the Lord, O my soul, and forget not all His benefits;

3. Who forgiveth all thine iniquities; who healeth all thy diseases;

4. Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

5. Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6. The Lord executeth righteousness and judgment for all that are oppressed.

7. He made known His ways unto Moses, His acts unto the children of Israel.

8. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9. He will not always chide; neither will He keep His anger for ever.

10. He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11. For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

12. As far as the east is from the west, so far hath He removed our transgressions from us.

13. Like as a father pitieth his children, so the Lord pitieth them that fear Him.

14. For He knoweth our frame; He remembereth that we are dust.

15. As for man, his days are as grass: as a flower of the field, so he flourisheth.

16. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children;

18. To such as keep His covenant, and to those that remember His commandments to do them.

19. The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all.

20. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.

21. Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure.

22. Bless the Lord, all His works in all places of His dominion: bless the Lord, O my soul.

Or the following Psalm 23d:

1. The Lord is my shepherd; I shall not want.

2. He maketh me to lie down in green pastures; He leadeth me beside the still waters.

3. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.

5. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.

6. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Benediction.

The Lord bless thee, and keep thee!

The Lord make His face to shine upon thee, and be gracious unto thee!

The Lord lift up His countenance upon thee, and give thee peace. † Amen.

After communion and at other times some selected consolatory Psalms may be read to the sick person, if he be inclined, and able to attend, for instance, the 91st: "He that dwelleth," etc., or, the 118th, or some other one.

ORDER OF DIVINE SERVICE.

Morning Service

ON SUNDAYS AND FESTIVALS WITH COMMUNION.

First, the hymn is sung: "Lord God Father," etc. At the close of the singing of this hymn, the minister steps forward to the altar and, facing it, intonates:

Glory to God in the Highest!

Whereupon the congregation responds, singing:

All glory be to God on high, etc.

At the close of this hymn the minister again steps forward to the altar and, facing the congregation, sings:

The Lord be with you!

The congregation responds:

And with thy spirit!

Then shall the minister, facing the altar, intonate one suitable antiphony, on festival days two, e. g., on Advent:

Minister: Prepare ye the way of the Lord. Hallelujah.

Congregation: Make His paths straight. Hallelujah.

M.: Hosanna to the Son of David. Hallelujah.

C.: Hosanna in the highest. Hallelujah.

After this the minister, still facing the altar, sings a suitable Collect, and first, as with all Collects, the words inviting to prayer:

Let us pray.

Collect for Advent.

Lord God, awaken us that we be ready, when Thy Son cometh, to receive Him with joy and serve Thee with a pure heart, through the same Thy Son, Jesus Christ, our Lord.

Congregation: Amen!

A Collect for Sundays.

Let us pray! Almighty, everlasting God, who through Thy Holy Spirit dost sanctify and govern the whole Christian Church, hear our prayer, and graciously grant that it with all its members may through Thy grace serve Thee in true faith, for the sake of Jesus Christ, Thy beloved Son, our Lord!

Congregation: Amen!

The minister then, turning to the congregation, says (e. g., on the first Sunday in Advent):

The Christian congregation may (or: Beloved in Christ) hear now with due devout attention the Epistle for the day, the first Sunday in Advent, which is written in the Epistle of St. Paul to the Romans in the 13th chapter, from the 11th to the 14th verse, and reads as follows:

(*The congregation rises.*)

And that, knowing the time, that now it is high time to awake out of sleep, etc.

The epistle being read, the minister withdraws, and the congregation sings the leading hymn, at the close of which the minister appears again at the altar and, turning to the congregation, says:

The Christian congregation may hear also with devout attention the Gospel for the day, the first

Sunday in Advent, which is written in the Gospel according to St. Matthew, in the 21st chapter, from the 1st to the 9th verse, and reads as follows:

(*The congregation rises.*)

And when they drew nigh unto Jerusalem, etc.

After the reading of the Gospel the minister withdraws, and the congregation sings: "We all believe in one true God," etc., at the close of which, the minister having entered the pulpit at the words: "Who the Christian Church," commencement is made on festival days with a prayer ex corde, on common Sundays with one of the apostolic greetings, whereupon the introduction to the sermon follows. He then says:

Hear again the Gospel for the day, which is written in the Gospel according to St. Matthew in the 21st chapter, from the 1st to the 9th verse, and reads as follows:

(*The congregation rises.*)

And when they drew nigh unto Jerusalem, etc.

After having delivered his sermon, the minister reads the general confession and absolution.

Confession.

Having heard the word of God, let us now humble ourselves before the supreme Majesty of God, and make a confession of our sins, saying:

O Almighty God, merciful Father, I, a poor, miserable sinner, confess unto Thee all my sins and iniquities with which I have ever offended Thee and justly deserved Thy punishment in time and eternity; but I am heartily sorry for them and greatly repent of them, and I pray Thee by Thy boundless mercy, and by the holy, innocent, bitter suffering and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor sinful being. Amen.

Absolution.

Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you who heartily repent of your sins, believe on Jesus Christ, and sincerely and earnestly purpose by the assistance of God the Holy Ghost henceforth to amend your sinful lives, and in the stead and by the command of my Lord Jesus Christ, I forgive you all your sins, in the name of God † the Father, God † the Son, God † the Holy Ghost. Amen.

Prayer.

Let us pray: Almighty, everlasting God and Father of our Lord Jesus Christ, Lord of heaven and earth, we heartily beseech Thee, that Thou by Thy good spirit wouldst govern Thy Christian Church, with all its teachers and servants, so that it be preserved in the true, unadulterated doctrine of Thy pure Word, here and everywhere, in order that by it Thy kingdom may be spread among us, true faith awakened and strengthened, and love to all men grow and increase in us.

We also pray Thee, Lord of Lords, that Thou wouldst graciously look upon this our country, preserve it unimpaired in its liberty, and constantly advance its temporal and spiritual welfare. Take, we pray Thee, all the officers of this country into Thy divine protection. Make them all a blessing of Thine, and crown them at all times with Thy favor and goodness, so that under their government we may lead a quiet and peaceable life, in all godliness and honesty.

Especially do we beseech Thee, let day and night Thine eyes be open upon this city [region] and all

its inhabitants, and graciously also remember our congregation. Almighty Protector of Thy Church, continue to be among us with Thy grace and help, forsake us not, and give Thy divine increase to all that is done for our temporal and eternal welfare. Grant us holy courage, good counsel and right works.

Into Thy gracious protection and care do we also commend the brethren of our faith abroad. Be gracious unto them, Lord our God, and prosper the work of their hands. Defend them mightily from all dangers which may threaten them, and preserve them in the one thing, to fear Thy name.

Graciously bless the education and instruction of our youth, that they may grow up in Thy fear, to the praise of Thy name. Especially bless in our country also the institutions of the true faith, in preparing faithful laborers in Thy vineyard.

Advance every Christian trade, business, and occupation, and let every one walk in them before Thee in all good conscience, and support himself honestly.

Graciously provide for all sick, poor, widows and orphans; keep all mothers and young children; be the guide of all those who travel by land or by water in the way of their calling; have mercy upon all those who are in temptations, and those who suffer persecution for Thy name's sake. Comfort them, O God, with Thy favor, and finally deliver them according to Thy fatherly pleasure.

Give Thy divine increase to the growth of the fruits of the land; avert all hurtful tempests, scarcity, famine, war, conflagration, inundation, and other calamities. Do thus, O faithful Father, remain with us until our end, and let Thy spirit never depart from us, that we may live in Thy fear, die in Thy grace, and at last receive the end of our faith, even the salvation of our souls.

All this grant for the sake of Thy beloved Son, Jesus Christ, and His precious blood, who with Thee and the Holy Ghost liveth and reigneth in equal majesty and glory, true God and man, blessed for ever. Amen.

Intercessions and Thanksgivings.

For the Communicants.

Lord Jesus, who callest unto Thee all those that labor and are heavy laden, to refresh them and give rest unto their souls, we pray Thee, do let these guests also experience Thy love at the heavenly feast which Thou hast prepared for Thy children on earth. Keep them all from impenitence and unbelief, that no one may partake of this holy sacrament to his damnation. Take off from all of them the spotted garment of the flesh and of their own righteousness, and adorn them with the garment of the merit earned with Thy blood. Strengthen their faith, increase their love and hope, and once make them sit at Thy heavenly table, where Thou wilt give them that are Thine, to eat of the eternal manna and to drink of the river of Thy pleasures. Hear us for Thy own sake. Amen.

For Betrothed Persons.

1. What Thou, O Lord, blessest, shall be blessed for ever. We, therefore, pray Thee, graciously grant to these betrothed persons the richest blessing of Thy kind fatherly hand for their important purpose. Give them hearts, also, which sincerely fear Thee, that they may united walk the ways shown by Thy Holy Word, and accept Thy gifts from Thee thankfully. Above all, help them to attain to the mark, and receive the prize of their high calling of God in Christ Jesus. Amen.

2. Everlasting and living God, holy is the estate of matrimony ordained by Thyself, and it is Thy will that we also keep it holy. We, therefore, pray Thee, anoint these betrothed persons with Thy Spirit, that they may enter into this estate in Thy name, continue it to Thy honor and to their temporal and eternal welfare, and end it with Thy help gladly and happily. Even in life and death be Thou their God, for the sake of Thy truth and faithfulness. Amen.

3. Holy God, Thou art the author of the marriage covenant, and hence Thou wilt have it kept holy by us. Graciously accept, we pray Thee, the intent of these betrothed persons, to have their betrothment sanctified by Thy word, and to seek for their union the blessing Thou hast once pronounced upon all them that are united by Thee. Consecrate and sanctify them Thyself, O God, that they may begin their estate with Thee, and grant them Thy grace, so that in future time also they may ever joyfully remember their having been united by Thee. Enter with Thy fear into their hearts, and with Thy blessing into their house. Hear us for Jesus Christ's sake. Amen.

For a Woman after Childbirth.

Praised be Thou, God of all grace, that thou hast glorified Thy name in this mother also and her child, and after hours of travail hast given her the joyful sight of a healthy child, and the child a happy coming into this world. Keep both, mother and child, in Thy protection; continue to give them strength and health, and graciously avert whatever could prove hurtful to their body or soul. Receive the child into Thy kingdom of grace by the washing of Holy Baptism, and be at all times its faithful Father, through Jesus Christ, our Lord. Amen.

Birth of Twins.

Praised be Thou, dear heavenly Father, who hast shown Thyself to these parents also as a God of blessing, and who hast besides graciously helped the mother through hours of great danger. Continue to vouchsafe Thy mercy to both the mother and the children, and if it please Thee, let the children be safely preserved; receive them into Thy covenant of grace in Holy Baptism, and keep them in it unto their end, through Jesus Christ, Thy beloved Son, in whom Thou art well pleased, our Lord and Savior. Amen.

For a Stillborn Child.

God, Thou art wonderful, and the ways Thou leadest us, are often dark and unsearchable. Thyself sayest: What I do, thou knowest not now; but thou shalt know hereafter. Thou hast turned the joyful hopes of these parents into sadness. We reverence this Thy counsel in humility. Thou art the Lord, do Thou, what seemeth Thee good. We only pray Thee, give the mother strength to an early and complete recovery, that after the hours of mourning, both she and her husband soon may see the hour of refreshing come from Thy presence, for the sake of Jesus Christ, Thy Son, our Lord. Amen.

Churching of Women.

God, we praise Thy great mercy which Thou already hast shown to this mother and her child, and humbly beseech Thee to keep them in Thy gracious care at all times. Hear Thou, O Lord, the supplication of the mother; take her into Thy fatherly protection, and compass her with Thy favor as with a shield. Enlighten and strengthen the parents, that they may give the child a Christian education,

so that it may grow up to Thy honor and the joy of all true Christians. Do this, O God, for Jesus Christ's sake. Amen.

Churching of a Woman whose Child was stillborn.

Praised be Thou, O God, for all Thy faithfulness which Thou hast graciously shown to this mother. Not only wast Thou near her in the hour of peril, but Thou hast graciously raised her up from all infirmity. Be hereafter also her help in all trouble, and lead her, through the light and strength of Thy Holy Spirit, to life eternal, for Jesus Christ's sake, our Mediator and High Priest. Amen.

Death of a Young Child.

Thou living and everlasting God, who turnest men to destruction, and sayest, Return, ye children of men! we thank Thee for all the mercies and all the truth which Thou hast showed unto this child, now taken into Thy everlasting rest, during its short life upon earth. We pray Thee, grant its dead little body sweet rest in the chamber of the grave, but on the last day awaken it and place it before Thy presence with joy. Comfort Thou, O God of all comfort, its parents with the knowledge of Thy will, and heal, as it is best for them, the wounds which Thou hast inflicted. Let them remember the power of Thy Holy Baptism, by which their beloved child is now delivered from sin, from the perils and miseries of this world, and is perfectly blessed. And we who still dwell in this mortal tabernacle, moreover beseech Thee, to make us all partakers of Thy grace, and to strengthen and keep us in the same, so that when our last hour shall come, be it this day or an other, we may depart hence in peace, through Jesus Christ, Thy Son, our Lord and Savior. Amen.

At the Death of a Grown Christian Brother.

O Lord God, Thou Lord of life and death, who turnest men to destruction, and sayest, Return, ye children of men! we humbly give thanks unto Thee for all the benefits which Thou hast during life bestowed upon this our beloved brother (sister) who has fallen asleep, in particular, that Thou hast brought him (her) to the knowledge of Thy beloved Son, Jesus Christ. We pray Thee, comfort the survivors with Thy everlasting comfort, and quicken them with the sweet hope of joyfully seeing him (her) again. Grant the lifeless body sweet rest in the bosom of the earth, and hereafter, together with us all, a joyful resurrection to life everlasting. Moreover, teach all of us to number our days, that we may apply our hearts unto wisdom and hereafter be saved through Jesus Christ, Thy beloved Son, our Lord and Savior. Amen.

After the intercessions and thanksgivings, etc., as occasion may require, are offered, the announcements are made, whereupon the minister closes with the Lord's Prayer (aloud) and, after a short suitable scriptural blessing, leaves the pulpit.

Should there be no communion, the congregation now sings a short hymn, after which the minister at first, as usual at the close, facing the altar, sings a suitable Antiphony and Collect, then, facing the congregation, the benediction; after which the congregation closes the whole service by the singing of a closing verse and the Lord's Prayer (silently).

On Communion days, however, the congregation begins to sing: "Create in me a clean heart, O God," etc.

During the singing of this hymn the minister steps forward to the altar, properly arranging all things (the bread on the left hand side of the altar, the wine on the right hand side) for the consecration and, after the singing of the hymn, facing the congregation, intonates:

The Lord be with you!

Congregation: And with thy spirit!

Minister (facing the altar): Lift up your hearts!
Congregation: We lift them up unto the Lord!
Minister: Let us give thanks unto our Lord God!
Congregation: It is meet and right so to do.

Then the minister sings either the general preface, or another having reference to the particular time.

1. The General Preface.

It is very meet and right, becoming and salutary, that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, Almighty, everlasting God, through Jesus Christ, our Lord, through whom Thy majesty is praised by the angels, worshiped by the dominions, feared by the powers, celebrated with unanimous rejoicings by the heavens, the powers of all heavens, and the blessed Seraphim. With them let us also join our voices, worshiping Thee and saying: Holy, etc.

2. Upon Christmas Day.

It is very meet and right, becoming and salutary, that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, Almighty, eternal God. For what has been hid from ages, hath to-day appeared, and a new light of Thy glory hath illumined our eyes. We see God visible in the flesh awakening us to the love of invisible things. Therefore with all angels and archangels, with the thrones and dominions, and with all the heavenly host we sing to Thy glory a hymn, evermore saying: Holy, etc.

3. Upon the Festival of the Epiphany of the Lord.

It is very meet and right, becoming and salutary, that we should at all times and in all places give

thanks unto Thee, O Lord, holy Father, Almighty, eternal God. For Thy only begotten Son hath renewed us through the light of His immortality, when He appeared in the body of our mortality. Therefore with all angels and archangels, with the thrones and dominions, and with all the heavenly host we sing to Thy glory a hymn, evermore saying: Holy, etc.

4. During Lent.

It is very meet and right, becoming and salutary, that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, Almighty, eternal God, who hath finished the salvation of mankind on the holy cross, in order that life might spring forth from the wood, as death from the wood took its beginning, and that he who gained the victory on the wood, might again lose the same on the wood through Jesus Christ, through whom Thy majesty is praised by the angels, worshiped by the dominions, feared by the powers, celebrated with unanimous rejoicings by the heavens, the powers of all heavens, and the blessed Seraphim. With them let us also join our voices, worshiping Thee and saying: Holy, etc.

5. Upon Easter Day.

It is very meet and right, becoming and salutary, that we should at all times praise Thee, O Lord, but more graciously above all on this day. For our Paschal Lamb is offered, Christ, the true Lamb of God, which hath taken away the sin of the world, destroyed our death by His death, and by His rising to life again hath restored life. Therefore with all angels and archangels, with the thrones and dominions, and with all the heavenly host we sing to Thy glory a hymn, evermore saying: Holy, etc.

6. Upon Ascension Day.

It is very meet and right, becoming and salutary, that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, Almighty, eternal God through Christ, our Lord, who after His resurrection manifestly appeared to all His disciples, and in their sight was taken up into heaven that He might make us partakers of His Godhead. And, therefore, with all angels and archangels, with the thrones and dominions, and with all the heavenly host we sing to Thy glory a hymn, evermore saying: Holy, etc.

7. Upon Whitsunday.

It is very meet and right, becoming and salutary, that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, Almighty, eternal God through Christ, our Lord. For He hath ascended up far above all heavens and sat down on Thy right hand, and poured out, as it is this day, the promised Spirit upon the elect children. In this the earth is glad and rejoiceth with a loud voice, and the powers on high and heavenly dominions sing Thy glory a hymn, evermore saying: Holy, etc.

8. Upon the Feast of the Holy Trinity.

It is very meet and right, becoming and salutary, that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, who together with Thy only begotten Son and the Holy Ghost art one God and one Lord, not one only person, but three persons in one substance. For that which from Thy mouth we believe of Thy glory, the same we believe of Thy Son and the Holy Ghost without any difference and doubt, and in the confession of the true one God we worship the difference of per-

sons, and the unity of substance, and the perfect equality of one majesty, as Thou art also praised by the angels, worshiped by the dominions, feared by the powers, celebrated with unanimous rejoicings by the heavens, the powers of all heavens, and the blessed Seraphim. With them let us also join our voices, worshiping Thee and saying: Holy, etc.

Congregation: Holy, holy, holy is God, the Lord of Sabaoth!

Heaven and earth are full of Thy glory!
Hosanna in the highest!

Blessed is { Mary's Son / the Paschal Lamb } { that cometh in the / name of the Lord! }

Hosanna in the highest!

The minister having sung the preface and the congregation the "Holy," the former continues singing:

Minister: Let us pray! Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil.

Congregation: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister: Our Lord Jesus Christ, the same night in which He was betrayed, took bread;* and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is my † body, which is given for you: this do, in remembrance of me.

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* Here he touches the paten with his hand.
At † he makes the sign of the cross over the bread.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this cup* is the new testament in my † blood, which is shed for you for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

Hereupon the congregation sings: "Lamb of God, O Jesus!" etc. Then a communion hymn may be sung, whilst the communicants approach the altar. The minister gives them at first the bread, by threes, and says:

Take and eat; this is the true body of your Lord and Savior Jesus Christ, given into death for your sins; this strengthen and preserve you in the true faith unto life eternal. † Amen.

Having thus given the bread to a number of communicants, who either kneel around the altar, or pass around from the left to the right behind the altar, he now gives them the cup also, in the same manner, and says:

Take and drink; this is the true blood of your Lord and Savior Jesus Christ, shed for the remission of your sins; this strengthen and preserve you in the true faith unto life eternal. † Amen.

After all have communed, the minister, facing the altar, intones a suitable Antiphony and Collect, e. g.:

Minister: As often as ye eat this bread, and drink this cup.

Congregation: Ye do show the Lord's death till He come.

Minister: Let us give thanks unto the Lord and pray:

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* Here he touches the cup with his hand.

At † he makes the sign of the cross over the wine.

We thank Thee, O Lord, Almighty God, that Thou hast refreshed us by this wholesome gift, and we beseech Thy mercy, that Thou wouldst cause it to redound in strong faith toward Thee and in fervent love among us all, through Jesus Christ, Thy Son, our Lord.

Congregation: Amen.

Minister (facing the congregation): The Lord bless thee and keep thee!

The Lord make His face shine upon thee, and be gracious unto thee!

The Lord lift up His countenance upon thee, and give thee † peace.

Congregation: Amen.

Then is sung: "May God be praised," etc., or some other suitable closing verse, and the congregation, after a silent prayer ("Our Father"), leaves the place of worship.

Afternoon and Week Day Service

WITH PREACHING.

Commence with the leading hymn, after which a suitable biblical section is read at the altar, and, thereupon, one of the shorter Sunday hymns is sung, for instance: "Dearest Jesus, we are here," etc. "Christ Jesus, Lord, to us attend," etc. "Lord, open Thou my heart to hear," etc. "We pray Thee, Lord God Holy Ghost," etc. From Christmas to Epiphany: "Let us all in God rejoice," etc. During Lent: "Lamb of God, without blemish," etc. At Eastertime: "Christ the Lord is risen to-day," etc.

Sermon as in the morning. After the same the following prayer is said:

O Father of all mercies, who through Thy Word and Holy Ghost gatherest and keepest for Thyself a holy congregation and Church upon earth, we pray Thee, that Thy little flock, the poor small crew which through Thy grace has received Thy word, and honors and cherishes it, may be kept firm and steadfast in the true, known, pure, and only saving doctrine, also in the right use of the most venerable Sacraments. Defend it against all the gates of hell, against all the raging and raving of Satan, and against all the wickedness and tyranny of the evil world. Preserve Thy ship with Thy Christians on the troubled sea, in the midst of all waves and billows, that it may not sink and perish. Let Thy Church stand firm and unmovable upon the foundation rock on which it is built.

Return, we beseech Thee, O God of hosts; look down from heaven and behold, and visit Thy vine,

and the vineyard which Thine right hand hath planted, and the branch which Thou madest strong for Thyself, that it may send out its boughs and that its branches may become large; hedge it round about with Thy shield. Be Thou the defence of Thy sheep, that no man may pluck us out of Thy hand. Preserve us from all those who seek the destruction of true doctrine, for setting up and establishing their shameful idolatry. Let not Thy precious Word, the bright and unchanging light, which now shineth among us, be overpowered or put out, but work salvation through Thy great and outstretched arm, and save Thy Church and congregation amidst so many offenses, that Thou mayest have among us, here upon earth also, a people that know, honor, worship Thee, and serve Thy holy name.

Spare Thy people, O Lord, and give not Thine heritage to reproach; let us not bear our sins. Thou hast forgiven the iniquity of Thy people; Thou hast covered all their sin. Thou hast taken away all Thy wrath; Thou hast turned Thyself from the fierceness of Thine anger. Turn us, O God of our salvation, and cause Thine anger toward us to cease. Save Thy poor Christian Church, which trusts in Thee alone, and neither has nor knows of refuge elsewhere.

We beseech Thee, hear our prayers, O Lord, and give ear unto our cry; hold not Thy peace at our tears; for we are strangers with Thee and sojourners in Christ Jesus, our Lord. Amen.

Prayer for Sunday Afternoon.

O Thou strong and mighty, everlasting and true God, Thou Father of our Lord and Savior Jesus Christ, Thou subjectest Thy Church for its best to manifold afflictions and temptations, and we alas! have, by our sins, deserved being troubled and dis-

tressed by our enemies. We, therefore, heartily pray Thee, that Thou wouldst graciously forgive us our sins, and through Thy mercy turn away the well deserved punishment, so that the Church may be preserved among us in pure doctrine and good life, civil government in peace, and every household in all decency and honesty, and that we may in true faith call upon Thee, give thanks to Thee, and ever praise and honor Thee, through Jesus Christ, Thy beloved Son, our Lord. Amen.

During the season of Advent, Lent, Easter, etc., instead of this prayer one suited to the respective time may be selected. After this prayer service is brought to a close in the same order, as in the morning when there is no communion.

Catechetical Instruction.

Catechetical instruction is held in the afternoon in stead of a service with preaching. It ought to be held carefully and industriously, not only for children who go to school, and those about to be confirmed, but also for confirmed persons of every age. For the experience of centuries teaches that in this, as in no other way, the knowledge of the Christian doctrine and saving truth is planted into the hearts of the young people, and kept and increased in the hearts of the grown. Whenever a minister cheerfully devotes himself to this so important part of his pastoral office, the people, young and old, will just as cheerfully and with pleasure take part therein, and great blessing will not be wanting.—The order is as follows:

1. Singing of the *leading hymn*.

2. Hereupon follows the loud recitation of the text of the Catechism by the children, while standing, and this in manner as follows:

Minister (at the altar): Let us together confess the holy Catechism.

I.

What does the first part treat of?

Of the holy Ten Commandments.

1. What are the words of the first commandment?

Thou shalt have no other gods before me.

2. What are the words of the second commandment?

Thou shalt not take the name of the LORD thy God in vain.

3. What are the words of the third commandment?

Thou shalt sanctify the holy-day.

4. What are the words of the fourth commandment?

Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

5. What are the words of the fifth commandment?

Thou shalt not kill.

6. What are the words of the sixth commandment?

Thou shalt not commit adultery.

7. What are the words of the seventh commandment?

Thou shalt not steal.

8. What are the words of the eighth commandment?

Thou shalt not bear false witness against thy neighbor.

9. What are the words of the ninth commandment?

Thou shalt not covet thy neighbor's house.

10. What are the words of the tenth commandment?

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's.

11. What does God say of all these commandments?

He says thus: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

II.

What does the second part treat of?

Of the Three Articles of the holy Christian Faith.

What does the first article treat of?

Of Creation.

What are the words?

I believe in God the Father Almighty, Maker of heaven and earth.

What does the second article treat of?

Of Redemption.

What are the words?

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead.

What does the third article treat of?

Of Sanctification.

What are the words?

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

III.

What does the third part treat of?

Of the Lord's Prayer.

What are the words of the preface of the Lord's Prayer?

Our Father who art in heaven.

Of the first petition?

Hallowed be Thy name.

Of the second petition?

Thy kingdom come.

Of the third petition?

Thy will be done on earth as it is in heaven.

Of the fourth petition?

Give us this day our daily bread.

Of the fifth petition?

And forgive us our trespasses, as we forgive those who trespass against us.

Of the sixth petition?

And lead us not into temptation.

Of the seventh petition?

But deliver us from evil.

Of the conclusion of the Lord's Prayer?

For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

IV.

What does the fourth part treat of?

Of the Sacrament of Holy Baptism.

What are the words of the institution of Holy Baptism?

Christ, our Lord, says in the last chapter of Matthew: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

What are the words of promise?

Christ, our Lord, says in the last chapter of Mark: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

V.

What does the fifth part treat of?

Of the Office of the Keys and of Confession.

What are the words of our Lord Jesus Christ concerning the Office of the Keys?

Thus writes the holy Evangelist John, chapter twentieth: The Lord Jesus breathed on His disciples, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

VI.

What does the sixth part treat of?

Of the Sacrament of the Altar or of the Holy Supper.

What are the words of our Lord Jesus Christ concerning the Sacrament of the Altar?

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is my body, which is given for you: this do, in remembrance of me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this cup is the new testament in my blood, which is shed for you for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

Hereupon the children sit down, and two boys step forward toward the altar, the one to the right, the other to the left, facing each other, and recite a whole part of the catechism at a time by questioning and answering, in manner as follows:

First Boy:

What are the words of the first commandment?

Second Boy:

Thou shalt have no other gods before me.—What does this mean?

First Boy:

We should fear, love, and trust in God above all things.—What are the words of the second commandment?

Second Boy:

Thou shalt not take the name of the LORD thy God in vain.—What does this mean?

First Boy:

We should fear and love God, etc. etc. etc.

Hereupon the hymn: "Lord God, to us fore'er secure," etc., is sung, at the close of which the minister again steps forward to the altar, facing the congregation says a brief prayer ex corde, and then holds an examination, not exceeding three quarters of an hour, in a part of the Catechism. Immediately hereupon follows the Antiphony, Collect and Benediction, and the catechetical instruction is closed with a closing verse and a mental prayer.

Short Service without Preaching.

A hymn suitable to the time and circumstances, is sung. At the close of the same the minister ascends the pulpit, and, after a prayer ex corde, reads a biblical section, and adds to the same a brief explanation and application. Then follows the following prayer together with the Lord's Prayer and the short Litany, without the valedictory blessing. Concerning all other things the service takes its usual course: Hymn, Antiphony, Collect, Benediction, Closing Verse.

Prayer.

Merciful, everlasting God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, we make confession before Thy holy presence, that we together with our fathers have sinned, have done wickedly, and are not worthy to be called Thy children. Thou art holy and righteous, but we are all as an unclean thing, and all our righteousnesses are as filthy rags. But we heartily repent of our sins that we have committed; and because Thou art our loving God and Father, who hath no pleasure in the death of the wicked, but wilt that he turn from his way and live: we, therefore, with confidence and boldness in faith come unto the mercy seat Christ Jesus, whom Thou Thyself of unspeakable love to us sinful men, hath set forth to declare Thy righteousness, that we may obtain mercy, and find grace to help in time of need; and humbly pray, that Thou for the sake of the same Thy dear Son wouldst not be wroth very sore, neither remember iniquity forever, but see, that we are all Thy people. O Lord, hear our prayer and give ear unto our supplication for Thy truth's sake;

and enter not into judgment with Thy servants; for in Thy sight shall no man living be justified. O Lord, help, that we wash ourselves, make ourselves clean, cease to do evil, do well, and seek judgment. Govern us through Thy Holy Spirit, that we ever keep Thy Holy Word before us. Restore unto us the joy of Thy salvation, and uphold us with Thy free spirit. O God, arise to judgment, and save all the meek and distressed of the earth. Hear their groaning, and visit them in mercy. Keep Thy precious Word among us. Bless and protect our beloved government together with country and people; give good counsel, and be Thyself a mediator. Make wars to cease unto the end of the earth. Protect us from the noisome pestilence. Preserve us from all other contageous diseases, from the terrible distress of famine, conflagration, and inundation. Keep us, Lord, Thou faithful God, from all sins and iniquities; be gracious unto us, good God, be gracious unto us in all distress; show us Thy mercy, as our hope is to Thee. In Thee do we put our trust, good Lord, let us never be ashamed.

O Lord, hear us and remember us for good; show us Thy mercy, and help us, that glory may dwell in our land, mercy and truth may meet together, righteousness and peace may kiss each other, that truth may spring out of the earth, and righteousness look down from heaven, that Thou, O dear Lord, mayest give that which is good, that our land may yield its increase, that righteousness may go before Thee and set us in the way of Thy steps.

Do all this, we beseech Thee, O merciful Father, for the sake of the precious merit and intercession of Thy beloved Son, who liveth and reigneth with Thee and the Holy Ghost in the same majesty and glory, true God, blessed in eternity. Amen.

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Short Litany.

Lord God, the Father in Heaven, Thou Maker and Preserver of all things, have mercy upon us and be gracious unto us.

Lord God the Son, Jesus Christ, Thou Redeemer of the world, have mercy upon us and be gracious unto us.

Lord God the Holy Ghost, Thou greatest Comforter in all distress, have mercy upon us and be gracious unto us.

O Thou Holy, blessed Trinity, Father, Son, and Holy Ghost, have mercy upon us, and be gracious unto us, forgive all of us all our sins, and present us with Thy temporal, spiritual, and eternal peace. Amen.

Service for Confession.

First a hymn adapted to repentance and confession is sung, at the close of which the minister steps forward to the altar, says a prayer ex corde, and then delivers an address preparatory to confession. This done, he continues as follows:

Minister: Hereupon let us bow upon our knees unto God, and confess our sins, saying:

The persons confessing fall on their knees, the minister, facing the altar, likewise.

Confession.

O Almighty God, merciful Father, I, a poor, miserable sinner, confess unto Thee all my sins and iniquities with which I have ever offended Thee and justly deserved Thy punishment in time and eternity; but I am heartily sorry for them and greatly repent of them, and I pray Thee by Thy boundless mercy, and by the holy, innocent, bitter suffering and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being. Amen.

Here the minister rises and puts the following question to the persons confessing, who continue kneeling:

And now I ask you before God: Is this the sincere confession of all of you, that you heartily repent of your sins, believe on Jesus Christ, and sincerely and earnestly purpose by the assistance of God the Holy Ghost henceforth to amend your sinful lives; then declare so by saying: Yes.

The persons confessing answer:

Yes.

Hereupon the minister pronounces the holy Absolution as follows:

Absolution.

Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ, I forgive you all your sins, in the name of God † the Father, God † the Son, and God † the Holy Ghost. Amen.

To conclude, the last verse of the hymn selected for the occasion, is sung.

Early Communion.

This is held for the sake of such persons as, on account of bodily infirmity, cannot remain through the whole service, and follows the "Service for Confession" (where the same takes place in the morning) in this manner: After the Absolution is pronounced, the hymn: "Create in me," etc., is sung, whereupon the minister reads the following

Exhortation.

Beloved friends in Christ! Since we are here assembled in the name of the Lord, to receive His Holy Testament, I, therefore, exhort you

In the first place, that you lift your hearts unto God, to pray with me the Lord's Prayer, as Christ, our Lord, has taught us, and given the comforting promise that we shall be heard.

That God, our Father in heaven, may mercifully look upon us, His miserable children on earth, and grant us grace, that among us and in all the world His holy name be hallowed by the pure and true doctrine of His Word and by fervent love in our lives; and that He may graciously turn away all false doctrine and evil life, whereby His worthy name is blasphemed and dishonored.

Also, that His kingdom come and increase; that He may lead to the knowledge of the true faith in Jesus Christ, His Son, all sinners, all those that are blinded and held captives by the devil in his kingdom, and thereby make the number of Christians great.

Also, that we be strengthened with His spirit, according to His will to do and to suffer, both in life

and in death, in good and in evil, and that we at all times break, offer up, and mortify our will.

Also, that He may give us our daily bread, preserve us from avarice and the cares of the body, and make us confidently expect all good things of Him.

That He may also forgive us our trespasses, as we do forgive those who trespass against us, that our hearts may have a sure and cheerful conscience before Him, and that we may not be troubled or dismayed by any sin.

That He may not lead us into temptation, but help us through His Spirit to subdue the flesh, to despise the world with its pomp, and to overcome the devil with all his devices.

And finally, that He may deliver us from all evil, both bodily and spiritual, temporal and eternal.

Those who earnestly desire all this, say *Amen* from their hearts, without any doubt believing that it is yea and heard in heaven, as Christ promises us: What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

In the second place, I exhort you in Christ, that you with true faith give earnest heed to the Testament of Christ, and most of all hold fast in your hearts the words wherein Christ bequeaths His body and blood to us unto forgiveness, that you may remember and thank the boundless love that He has shown us, when through His blood He redeemed us from the wrath of God, sin, death, and hell, and that you may thereupon accept the bread and wine, that is, His body and blood, for an assurance and pledge. We will, accordingly, celebrate and use the Testament in His name and upon His command with His own words, as follows:

Hereupon the minister sings the Lord's Prayer and the words of the Institution; the congregation answers singing.

Minister: Let us pray: Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil.

Congregation: Amen.

Minister: Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is my † body, which is given for you: this do, in remembrance of me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it; this cup is the new testament in my † blood, which is shed for you for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

Congregation:

Lamb of God, O Jesus!
Thou who bear'st all the world's sin,
Have mercy on us!

Lamb of God, O Jesus!
Thou who bear'st all the world's sin,
Have mercy on us!

Lamb of God, O Jesus!
Thou who bear'st all the world's sin,
Hear us! Grant us Thy peace! Amen.

Hereupon distribution follows, as usual, then Antiphony, Collect, Benediction, Closing Verse.

Burial.

1. *At the grave a funeral hymn is sung; then follows*
2. *A prayer ex corde and, if desired, an address.*
3. *Antiphony, Collect, Benediction, Closing Verse, the Lord's Prayer (aloud).*

Antiphony.

Minister: I know that my Redeemer liveth.

Congregation: He shall stand at the latter day upon the earth.

Or,

Minister: Christ hath abolished death.

Congregation: And hath brought life and immortality to light.

Collect.

Almighty God, who by the death of Thy Son hast destroyed sin and death, and by His holy resurrection hast brought again innocence and everlasting life, in order that we be redeemed from the power of the devil, and also our mortal bodies be raised again from the dead to everlasting life, by the power of this resurrection to live eternally in Thy kingdom. Grant us that we may believe this firmly and with all our heart, and obtain the joyful resurrection of our bodies with all the blessed, through the same Thy Son, Jesus Christ, our Lord.

The Lord bless thee, and keep thee!
The Lord make His face to shine upon thee, and be gracious unto thee!
The Lord lift up His countenance upon thee, and give thee peace! † Amen.

Day of Prayer and Repentance.

The day of prayer and repentance is kept on the Friday succeeding the last Sunday of the Church-year, and this in the following manner:

1. Song: "Kyrie, God Father," etc.
2. From the altar: Antiphony, Collect, reading of a portion selected from the Old Testament.
3. General hymn of repentance.
4. Reading from the New Testament.
5. Song: "Lamb of God, without blemish," etc.
6. The minister ascends the pulpit, prays ex corde kneeling, and delivers the introduction to the sermon, at the close of which the whole congregation, kneeling, sings: "Lamb of God, O Jesus!" etc., and the minister prays the Lord's Prayer aloud. Hereupon the congregation rises and the sermon follows.
7. After delivering the sermon the minister, kneeling, sings the Litany at the altar, to which the congregation, likewise upon their knees, answers singing.
8. Benediction.
9. Closing verse.

In the Afternoon.

1. Song of a hymn of repentance.
2. Reading of a biblical portion.
3. Song: "Lamb of God, without blemish," etc.
4. Sermon as in the morning.
5. A penitential prayer.
6. The Lord's Prayer (aloud) and the Short Litany (see p. 70), spoken by the minister and congregation, kneeling, after which the former leaves the pulpit without the ordinary blessing.
7. Antiphony, Collect, Benediction, Closing Verse.

Litany.

Note.—The minister sings the verses marked 1., the congregation those marked 2.

1. Lord!	2. Have mercy!
1. Christ!	2. Have mercy!
1. Lord!	2. Have mercy!
1. Christ!	2. Do hear us!

1. Lord God, the Father of heaven,
Lord God, the Son, Redeemer of the world,
Lord God, the Holy Ghost!

2. Have mercy upon us!

1. Be gracious unto us!

2. Spare us, good Lord and God!

1. Be gracious unto us!

2. Help us, good Lord and God!

1. From all transgressions,
From all errors,
From all evil,

2. Keep us, good Lord and God!

1. From the crafts and deceits of the devil,
From evil and sudden death,
From pestilence and famine,
From battle and murder,
From sedition and dissension,
From hail and tempest,
From floods and conflagrations,
From eternal death,

2. Keep us, good Lord and God!

1. By Thy holy nativity,
By Thine agony and bloody sweat,
By Thy cross and death,
By Thy holy resurrection and ascension,
In the hour of death,
In the day of judgment,

2. Help us, good Lord and God!

1. We poor sinners do beseech Thee

2. That Thou wouldst hear us, good Lord and God!

1. That it may please Thee to rule and govern Thy holy Church universal.

2. Hear us, good Lord and God!

1. That it may please Thee to keep all bishops, pastors and all ministers of Thy Church in the wholesome word and in holy life,

To hinder all heresies and scandals,
To bring into the way of truth all such as have erred, and are deceived,
To beat down Satan under our feet,
To send forth faithful laborers into Thy harvest,
To give to Thy Word Thy Spirit and power,
To comfort and help the afflicted and weakhearted.

2. Hear us, good Lord and God!

1. That it may please Thee to give to all kings and rulers peace and concord,

To restrain our enemies and all tyrants,
To govern and protect our country and its magistrates,
To bless and preserve our council and community,
To succor and help all who are in danger and tribulation.

2. Hear us, good Lord and God!

1. That it may please Thee to give to all women with child, and nursing mothers a happy delivery and recovery,

To tend and nurse all young children and sick persons,
To let all innocent prisoners and captives go free,
To defend and provide for all widows and orphaned children,
To have mercy upon all men.

2. Hear us, good Lord and God!

1. That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,

To give and preserve the fruits of the earth,
And to hear us graciously.

2. Hear us, good Lord and God!

1. O Jesus Christ, Son of God!

2. Hear us, good Lord and God!

1. O Thou Lamb of God, who takest away the sin of the world!

2. Have mercy upon us!

1. O Thou Lamb of God, who takest away the sin of the world!

2. Have mercy upon us!

1. O Thou Lamb of God, who takest away the sin of the world!

2. Grant us eternal peace!

1. O Christ! 2. Hear us!
1. O Lord! 2. Have mercy!
1. O Christ! 2. Have mercy!

Minister and Congregation together:

O Lord! Have mercy! Amen.

APPENDIX.

Antiphonies and Collects.

ANTIPHONIES.

Minister: The Lord be with you.

Congregation: And with thy spirit.

M. Call upon me in the day of trouble.

C. I will deliver thee, and thou shalt glorify me.

M. Create in me a clean heart, O God.

C. And renew a right spirit within me.

M. God, even our own God, shall bless us. Hall.

C. God shall bless us; and all the ends of the earth shall fear Him. Hall.

M. Have mercy upon us, O God, according to Thy loving kindness.

C. According unto the multitude of Thy tender mercies blot out our transgressions.

M. Help us, O God of our salvation, for the glory of Thy name.

C. Deliver us, and purge away our sins, for Thy name's sake.

M. It is a good thing to give thanks unto the Lord. Hall.

C. And to sing praises unto Thy name, O most High. Hall.

M. Lord, preserve unto us Thy Word.

C. Thy Word is unto us the joy and rejoicing of our hearts.

M. O give thanks unto the Lord; for He is good. Hall.

C. For His mercy endureth for ever. Hall.

M. Sanctify us, O Lord, through Thy truth. Hall.

C. Thy Word is truth. Hall.

M. Save Thy people, O Lord, and bless Thine inheritance.

C. Feed them also, and lift them up for ever.

M. Teach me, O Lord, to do Thy will.

C. Thy good Spirit lead me into the land of uprightness.

M. Teach me Thy way, O Lord: I will walk in Thy truth.

C. Unite my heart to fear Thy name.

M. Turn Thou us, O Lord, and we shall be turned.

C. Save us, and we shall be saved.

M. We praise God, Father, Son, and Holy Ghost. Hall.

C. We praise Him now and evermore. Hall.

COLLECTS.

1.

O Lord, almighty God, we pray Thee, grant unto Thy Church Thy Spirit and divine wisdom that Thy Word may have free course and grow among us, be preached with all boldness as it is fit, and Thy Christian Church thereby receive edifying, so that we may serve Thee with steadfast faith and continue in the confession of Thy name unto our end, through Jesus Christ, Thy beloved Son, our Lord.

2.

Lord God Almighty, who art the protector of all that trust in Thee, without whose grace we can do nothing nor avail anything; increase and multiply upon us Thy mercy that by Thy holy inspiration we may think those things that are good, and by Thy help may perform the same, for Jesus Christ's sake, Thy Son, our Lord.

3.

O Lord God, heavenly Father, we pray Thee, that it may please Thee to grant us the Spirit of truth and of peace, that we with all our heart may know those things that please Thee, and with all our strength follow after the same alone, through Jesus Christ, Thy Son, our Lord.

4.

Almighty and eternal God, the protector of all that trust in Thee, increase and multiply upon us Thy mercy, that Thou being our ruler and guide, we may so pass through things temporal, that we lose not the things eternal, for Jesus Christ's sake, Thy beloved Son, our Lord.

5.

Lord God, heavenly Father, from whom we receive all good things abundantly without ceasing, and by whom we are daily graciously guarded from all evil, we pray Thee, lead us to know all these things through Thy Spirit in true faith, that we may in this world and in the world to come for ever and ever thank and praise Thee for Thy bountiful goodness and mercy, through Jesus Christ, Thy beloved Son, our Lord.

6.

Almighty and eternal God, heavenly Father, we pray Thee, that it may please Thee graciously to have mercy on Thy people, and to govern and preserve us, both in body and soul, through Jesus Christ, Thy Son, our Lord.

7.

O Lord, almighty God, give us true faith and augment the same in us daily, give us love and hope also, that we may serve Thee and our neighbor according to Thy pleasure, through Jesus Christ, Thy Son, our Lord.

8.

Lord God, heavenly Father, we pray Thy boundless mercy, that it may please Thee graciously to preserve in us true faith, in which we stand before Thee, are justified, and saved, through Jesus Christ, Thy beloved Son, our Lord.

9.

Almighty and merciful God, we heartily pray Thee, that it may please Thee to strengthen our faith in us, that we may walk in obedience to Thee, and receive the end of our faith, even the salvation of our souls, for Jesus Christ's sake, Thy Son, our Lord.

10.

Merciful and eternal God, who didst not spare Thy own Son, but didst deliver Him for all, that He should bear our sins on the cross, grant us, that our hearts may never fear nor faint in such faith, through the same Thy Son, Jesus Christ, our Lord.

11.

O Lord, almighty and eternal God, who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; grant unto all those who are called Christians, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same, through Jesus Christ, Thy Son, our Lord.

12.

Lord God, heavenly Father, who freely for fatherly love toward us poor sinners didst give us Thy Son, that we should believe in Him and through faith be saved, we pray Thee, put Thy Holy Spirit within our hearts that we endure in such faith unto our ends and be eternally saved, through Jesus Christ, Thy Son, our Lord.

13.

Lord God, heavenly Father, from whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that our hearts may be set to obey Thy commandments, and that we being defended from our enemies, may pass our time in rest and quietness, through Jesus Christ, Thy Son, our Lord.

14.

O Lord, we beseech Thee, graciously grant us at all times the Spirit to think and do such things as are right; that we who cannot be without Thee, may live according to Thy will, through Jesus Christ, our Lord, who liveth and reigneth with Thee in one Godhead with the Holy Ghost for ever and ever.

15.

Almighty and eternal God, the Lord of heaven and earth, through whose Spirit all things are governed, and through whose providence all things are ordered, who art the God of peace, we heartily pray Thee, that Thou wouldst be pleased graciously to grant us Thy divine peace and unity, so that we may at all times serve Thee in true fear, to the praise and glory of Thy name, through Jesus Christ, Thy Son, our Lord.

16.

Lord, almighty God, who despisest not the sighing of the afflicted, nor disdainest the desire of sorrowful hearts, consider and hear, we beseech Thee, our prayer, which we make before Thee in our great troubles, and graciously hear us, that all those evils which the devil or man work against us, may be brought to naught and through the counsel of Thy bountiful goodness may be destroyed, that we being hurt by no temptations, may give thanks unto Thee in Thy Church, and evermore praise Thee, for Jesus Christ's sake, Thy beloved Son, our Lord.

17.

Help us, good Lord and God, that we may not despair in poverty, nor abuse Thy gifts in good days, or set our hearts upon things temporal, but that we may with true faith, love, and patience wait for another life, which Thou wilt give all Thy believers after this life of affliction, through Jesus Christ, Thy Son, our Lord.

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of Missouri, Ohio, and
Church liturgy for
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